

# The Columbian Star.

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## The Columbian Star.

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## Communication.

For the Columbian Star.  
LUTHER TO MELANCTHON.  
NO. IV.

DEAR M.  
The Rev. Mr. T., like his hyper-calvinist and Antinomian brethren before him, says that "the distinction between natural and moral inability is more curious than if we were unable, we are unable; if we are unable, it is a matter of no account—such distinctions are foreign to plain Christians, and beyond capacity." It has been well remarked that Antinomians and Arminians, like natural objects, in one direction are 360 degrees apart, but in the other not more than one degree. In referring to this distinction they agree; and, after their objections are not more "cut than solid," and "calculated to pierce plain Christians," if by "plain Christians" they mean superficial thinkers, we need to inquire.

Is there so very "plain" as not to perceive a difference between the naughty who, through the perverseness of his will, disregards every parental admonition, every law duty, and the innocent child from his birth, was destitute of power, whether intellectual or bodily, or both, who is naturally incapable either to understand or to perform those duties. Few can be so exceedingly "plain," as to perceive that much blame attaches to the former, but none to the latter.

That master of a family is so remarkable "plain," that he cannot understand the difference between the wicked and slothful servant, who can but will not work, and the sick servant, who would but cannot. There is a moral inability only in the first case, and few house-keepers would "plain" to punish it—not many would make it a perplexing question—nor is it a greater difficulty in regard to the last, in which there is a natural or physical inability. A child six years old would comprehend this distinction.

They are told that "the condition of the sick servant resembles, in a good degree, that of the sick servant; because their faculties are diseased, and therefore they labour under a natural inability as well as moral." True it is, they are diseased through their powers, both of soul and body. But only half of the truth. When the other half is told, the objection vanishes. They are not only diseased by the poison of sin, but they love their malady well. They are willing to be healed. There is but physical inability, and they despise him. They are guilty upon guilt, like little giants in rebellion. They foam, they rage, like the mad sea. What is the cause? So obvious, that, with the Bible before us, it is wonderful that any should not know it. "The heart is deceitful above all things, and desperately wicked; who can know it?—Even the imagination of his heart being only evil continually." This is moral impotency.

Natural men only labour under misapprehensions concerning God, rectifying their mistakes would be enough to reconcile them to him. Were their blindness to his glory, owing to any weakness or disorder in their intellectual powers, a physical operation on the brain might be sufficient; or, if any thing supernatural were necessary, it would be only to give them better heads. But, if the bottom of the difficulty with them, lies in their not being of a benevolent disposition, a better heart must be given them, before they can be brought out of darkness into God's marvellous light, or

have any spiritual discernment of divine things.

"The want of a disposition," is all the inability we labour under to do whatever God requires of us. Paul says, indeed, he found a law, that when he would do good, evil was present with him. This, however, was the law of sin—the remainder of depraved nature. His desire to do the whole will of God was sincere, but it was not perfect. He found much in himself that was contrary to it, whence he was often overcome by temptation. This he acknowledges to be sin that dwelt in him. He speaks of it as a crime, not as an excuse.

Those in whom the depravity of the heart is total, have often no real apprehension of its being depraved at all. Their impotency to that which is good, and to keep themselves from what is evil, they conceive to be in their heads, or hands, or feet; and know not that it is in their hearts. Hence they complain of it as a weakness, and do not condemn it as any wickedness. You have heard it contended, that if sinners be unable, they are excusable, let it be where it will, and what it will. If the seat of it be in their heart, (it is said,) they cannot help it. They were born with such depraved dispositions, and they are unable to alter them: how then is having them, or acting according to them, their fault? Just as if a bad heart were not at all blameable in itself—as if it were not our duty to do good, or to abstain from doing evil, any further than we have an inclination. The slanderer, the defrauder, the robber, and murderer, may all plead not guilty, on this ground, as well as any sinner against God. They have all wicked hearts; they were born with them; and cannot alter them, nor try to alter them. Men will for ever condemn others, when injured or abused, notwithstanding this excuse—if, therefore, we justify ourselves on this ground, "our own mouths condemn us."

According to Mr. T.'s scheme, those in the flesh, dead in sin, and so wholly inclined to evil that they cannot please God, must be viewed as miserable, rather than guilty; as objects of pity, rather than subjects of punishment. He certainly has yet to learn wherein consists the impotency, and what is the guilt of an evil action. If there be any physical defect in the understanding, or a conformity to the revealed law, is not an excuse, the party is clear; but this inability is of a different kind; the sensual heart is prevalently inclined to the objects of time and sense, and the mind possesses no ability to resist its strongest inclination; which is but the common case of every deliberate choice. Evil men cannot see, because they shut their eyes; they cannot hear, because they stop their ears; and therefore they cannot come to Christ. They persevere in such opposition, till death or despair fixes their enmity; unless drawn by divine grace. The guilt of an evil action exists not in the mere action of the body; otherwise brutes and machines of wood and metal would be subjects of blame. The guilt is seated in the intention, and lies in the inclination of the mind to that which is prohibited; and the habitual preponderancy of the inclination to evil, marks a worse character than a sudden and individual choice of it. If the prevailing desires of that which is evil, be the only impotency of the state of death in sin, and at the same time the only guilt of the party, this inability and guilt are concomitant, and always in exact proportion to each other; or, rather, may be considered as the same thing under different aspects and names. It results, therefore, that as certainly as vice is not virtue, the impotency to good of the unrenewed man, is no excuse for his guilt.

## Religion in France.

From the Recorder and Telegraph.

STATE OF RELIGION IN FRANCE.

A considerable portion of the evening, at the last Monthly Concert in Boston, was taken up by the Rev. Sereno E. Dwight, in describing the moral and religious condition of France. He remarked, that a stranger on landing in France, might easily travel through the country without discovering that there was a Protestant church in the kingdom; but, on farther information, he would find at least a remnant of piety existing in different places; though subject to many inconveniences and embarrassments from the general prevalence of popery.

In Paris there are four places where public worship is held on the Sabbath in the English language:—1. The chapel of the British Ambassador, where the chaplain of the embassy preaches every Sabbath morning.—2. The French Protestant church in the Rue St. Honoré, in which the same gentleman officiates in the afternoon.—3. The American church; so called because an American

resident in Paris (who has since returned to this country) procured, through the medium of Mr. Gallatin, our minister at the French court, the consent of the government for its establishment. It is a small circular hall in the upper story of the church last mentioned. The present minister is the Rev. Mark Wilks, a most valuable and pious man: yet so numerous and pressing are his engagements as Agent of the English Continental Society, &c. that he is able to devote but a small portion of his time to pastoral duties. Being absent when Mr. D. attended, the congregation was small, including but few Americans, the others being English Dissenters.—4. The fourth place of worship in English, is in the Chateau Marbois in the Champs Elysees, a building purchased by the Rev. Lewis Way, at an expense of £10,000 sterling. Mr. Way is possessed of a very large fortune, and is a man eminently devoted to the prosperity of religion. He himself opened this place of worship, and preached there regularly until his health failed, which was some time in the month of May last. When Mr. D. attended, the house was filled; almost all the hearers being English residents in Paris, of which description there are said to be usually not less than 20,000.

Of French Protestant churches in Paris—either Reformed or Lutheran—there are four or five. Some of the clergy, who formerly embraced Unitarian sentiments, appear to have renounced them. Yet their preaching, even now, is not always remarkably discriminating. Among other things, the long contest with popery seems to have had an unfavourable influence. Those, however, who have witnessed the progress of evangelical religion in that metropolis, are greatly encouraged; and Mr. D. was assured by the Rev. Mr. Wilks and other clergymen, that nothing was wanting but houses of worship and faithful ministers, to induce many thousands of the people to unite themselves to Protestant congregations. The existing churches for French Protestants are very much crowded. A French Bible Society, Missionary Society, and Tract Society, are strange names—yet such Societies have recently been formed, and are every year gaining strength.

There is also in Paris a Theological Institution, under the charge of the Reverend Professor Galland, a man of high attainments and great excellence, who was called to that station from his pastoral labours in Berne. Two or three professors are connected with him in the management of the institution, all of whom are regarded as men of piety. The students, of whom there is a considerable number, are generally poor, and are aided by the liberality of English Christians. The character of these young men is excellent.

Though France is a Catholic country, yet, with the exception of a few periods of short not been wholly prevented, as it has been in Spain and Italy. The Protestants were very numerous before the massacre of St. Bartholomew's Eve, and again before the revocation of the edict of Nantes. The late Emperor, though he established the Catholic church, was an avowed enemy to religious persecution, and a decided friend to the Protestants of France. The charter given by the late King, Louis XVIIIth, owing probably to the very difficult circumstances in which he was placed on ascending the throne, was favourable to their civil and religious liberty. It acknowledged and secured the rights of the Protestant church. Yet in the early part of his reign, in 1815, 16, and 17, very violent persecutions existed in the south of France against the Protestants, and a considerable number of them are said to have suffered death from the hands of violence. If the government did not directly sanction this violence, it is regarded by the Protestants as having winked at it;—yet they appear to suppose that Louis XVIIIth himself was opposed to it, and was not unfriendly to their cause.—The present king is far less favourable to the Protestant religion than his predecessor. He has been, through life, an open profliigate, and most notorious libertine, and now, to make his peace with the church and with heaven, he has commenced the furious bigot, and readily consents to any measures, however oppressive, which are proposed by the Catholic party against the Protestants and their religion.

A law was enacted last winter, professing to prevent sacrilege; the purport of which is, that if any individual, in passing a statue of the Virgin Mary, shall treat it with disrespect, (without specifying what the disrespect is) he shall be liable to lose his right hand—or, as the case may be, his life. While this law was under debate, a Protestant peer, from the south of France, waited on the King, and told him that if the bill should pass, and an attempt were made to enforce it, it would produce an insurrection in that part of the kingdom; and earnestly besought that it might not be sanctioned by the throne. The king told him he should have gone with his complaint to the Minister of Religion. He replied that he had done so; and because his application was rejected there, he now appealed to his Majesty. The king is said to have turned on his heel, with the declaration, "You know, Sir, there is no salvation out of the Catholic Church."

Another law was enacted, in the course of the same session, that marriages should be solemnized, not only before a magistrate, but subsequently before the clergyman to whose parish the parties belong. The object was, to compel all who were not already avowed Protestants, to declare themselves Catholics. Quite different, however, has been the result; as a large proportion of

such persons, indignant at the course pursued, have declared themselves Protestants. Yet from such accessions as these, it is obvious that the cause of truth is rather weakened than confirmed; and in this view the subject is regarded by intelligent Christians in France.

Far the larger number of the Protestants are in the south of France. There they have many large congregations, furnished with respectable clergymen, and in many of the departments constitute the majority of the population. Since the persecutions of 1815, they have increased very rapidly in that part of the kingdom. They are very numerous also on the borders of Switzerland, and on the Rhine; in the two departments of the Upper and Lower Rhine, far more so than the Catholics. There the Lutheran clergy are more numerous than those of the Reformed church; and too many of both have imbibed the Unitarianism and Neologism of Germany, with effects equally undesirable upon the religious character of the people.

Though the government is thus hostile to the Protestants, and inclined to exercise severity towards them, yet so long as the charter of Louis XVIIIth is permitted to continue in force, they will retain no small degree of religious freedom, as by it they are permitted to circulate books, and, on application to the constituted authorities, to establish churches. The general intelligence which exists in France, the freedom of the press, the unpopularity of the French King, and the prevalence of infidelity, all afford a sort of security to religious freedom.

The Bible is very rarely to be found in France, either in families or in the booksellers' shops. Except in the few shops kept by Protestants, it is not for sale in Paris. The Catholics are, almost without exception, extremely ignorant of its contents. It is indeed very rare to find either a layman or a clergyman of this denomination, who appears to have any knowledge of it, except what is derived from a compilation often to be met with, made up of extracts from the histories of the Old and New Testaments, the Apocrypha, and the Lives of the Saints.

The number of Protestants in France was estimated in 1807 at 2,000,000; and probably may now amount to 2,500,000 or 3,000,000, scattered extensively throughout the kingdom. This dispersion, if they can be united, will give them far greater influence. And many circumstances now conspire to promote union and co-operation—particularly the persecutions of the government, the liberty of the press, the establishment of a Bible Society, a Tract Society, a Missionary Society, and the Theological Seminary at Paris. British Christians also, particularly in the labours of the British and Foreign Bible Society, and the Continental Society, are exerting a powerful influence in France. Extracts from the Religious correspondence of the British Religious Charitable Societies, are regularly published. Attempts at persecution are immediately exposed in the English newspapers; and since the abolition of the *censure*, in those of France also. The clergymen employed as agents, by the Continental Society, have succeeded in waking up a spirit of inquiry; and in a considerable number of places their labours have been followed by unusual attention to religion, both among Protestants and Catholics. Several of the Catholic clergy have in consequence come forward as open friends to evangelical religion.

## Cherokee Indians.

The following extract of a letter from David Brown, a pious and well-educated Cherokee, contains a very pleasing account of the advancement made by his countrymen in the science of government, and in the comforts and refinements of civilization. The letter is addressed to the editor of the Family Visitor, and is dated Willstown, Cherokee Nation, September 2d, 1825:

The Cherokee nation, you know, is in about 35° north latitude; bounded on the north and west by the State of Tennessee, on the south by Alabama, and on the east by Georgia and North Carolina. The precise quantity of land over which the Cherokees claim sovereignty, is not yet ascertained, and consequently I cannot say, but this I can readily say, they have no more to spare. This country is well watered; abundant springs of pure water are found in every part. A range of majestic and lofty mountains stretch themselves across the nation. The northern part of the nation is hilly and mountainous. In the southern and western parts there are extensive fertile plains, covered partly with tall trees, through which beautiful streams of water glide. These plains furnish immense pasturage; and numberless herds of cattle are dispersed over them. Horses are plenty, and are used for servile purposes. Numerous flocks of sheep, goats, and swine, cover the valleys and hills. On Tennessee, Usatana, and Ganasagi rivers, Cherokee commerce floats. The climate is delicious and healthy; the winters are mild. The spring clothes the ground with its richest scenery. Cherokee flowers of exquisite beauty and variegated hues, meet and fascinate the eye in every direction. In the plains and valleys, the soil is generally rich; producing Indian corn, cotton, tobacco, wheat, oats, indigo, sweet and Irish potatoes. The natives carry on considerable trade with the adjoining States; and some of them export

cotton in boats down the Tennessee to the Mississippi, and down that river to New Orleans. Apple and peach orchards are quite common; and gardens are cultivated and much attention paid to them. Butter and cheese are seen on Cherokee tables. There are many public roads in the nation; and houses of entertainment kept by natives. Numerous and flourishing villages are seen in every section of the country. Cotton and woolen cloths are manufactured here. Blankets of various dimensions, manufactured by Cherokee hands, are very common. Almost every family in the nation grows cotton for its own consumption. Industry and commercial enterprise are extending themselves in every part. Nearly all the merchants in the nation are native Cherokees. Agricultural pursuits, the most solid foundation of our national prosperity, engage the chief attention of the people. Different branches in mechanics are pursued. The population is rapidly increasing. In the year 1819, an estimate was made of all the Cherokees; those on the west were estimated at 5,000, and those on the east of the Mississippi, at 10,000 souls. The census of this division of the Cherokees has again been taken within the current year, and the returns are thus made: native citizens, 13,563; white men, married in the nation, 147; white women, do., 73; African slaves, 1,277. If this summary of Cherokee population from the census, is correct, to say nothing of those of foreign extract, we find that in six years the increase has been 3,363 souls. If we judge the future by the past, to what number will the Cherokee population swell in 1850? How vain then to talk of Cherokee deterioration!

White men in the nation enjoy all the immunities and privileges of the Cherokee people; except that they are not eligible to public offices. In the above computation of the present year, you perceive that some African slaves are among us. They have been, from time to time, brought in and sold by white men; they are, however, generally well treated, and they much prefer living in the nation to a residence in the United States. There is hardly any intermixture of Cherokee and African blood. The presumption is, that the Cherokees will at no distant day, co-operate with the humane efforts of those who are liberating and sending this proscribed race to the land of their fathers. National pride, patriotism, and a spirit of independence, mark the Cherokee character.

The Christian religion is the religion of the nation. Presbyterians, Methodists, Baptists and Moravians are the most numerous sects. Some of the most influential characters are members of the church, and live consistently with their profession. The whole nation is penetrated with gratitude for the aid it has received from the United States' government and from different religious societies. Schools are increasing everywhere. The female character is elevated and duly respected. Indolence is discountenanced. Our native language, in its philosophy, genius, and symmetry, is inferior to few, if any in the world. Our relations with all nations, savage or civilized, are of the most friendly character. We are out of debt, and our public revenue is in a flourishing condition. Beside the amount arising from imports, a perpetual annuity is due from the United States, in consideration of lands ceded in former periods. Our system of government, founded on republican principles, by which justice is equally distributed, secures the respect of the people. Newtown, pleasantly situated in the centre of the nation, and at the junction of Ganasagi and Gusiwati, two beautiful streams, is the seat of government. The legislative power is vested in, what is denominated in the native dialect, *Tsalagi Tnitlawigi*, consisting of a national committee and council. Members of both branches are chosen by and from the people, for a limited period. In Newtown, a printing press is soon to be established, and a National Library, and a Museum. An immense concourse of people frequent the seat of government when *Tsalagi Tnitlawigi* is in session, which takes place once a year.

## Missionary.

FOREIGN.

From the Western Recorder.

PALESTINE MISSION.

Extract of a letter from Rev. Mr. Goodell to his brother, residing in the vicinity of Utica, New-York.

BETHROOT, January 18, 1825.

MY DEAR BROTHER,

My instructor in Turkish is an Armenian Archbishop, who occupies a room in my house, and eats at my table. He has renounced many of the errors of his church, and has recently married a wife, which is never allowed to the Armenian clergy.

During the last six months, we have had a school for Arab boys, consisting of about 30 scholars.—Last Sabbath, we opened a Sabbath school.—Mr. Bird also gives daily instruction in Italian to an interesting class of Arab boys.—And I have taken a little boy and girl into the family, who learn very well. Many of the people call to see us, with whom we read the Scriptures, and converse on divine subjects. A few days since, I saw an Armenian priest saying his prayers, as he walked backwards and forwards among the trees of the garden. He accepted an invitation to walk up, but some



[illegible]

SOUTH AFRICA

Mr. A. Voss, Missionary at Tulbagh, describing one of his itinerant preaching excursions, in a letter to the Rev. Dr. Philip at Capetown, says, "I though there were thunder, cold, and rain, I daily had numerous congregations. The farmers even left ploughing to attend divine service, with their servants. I hope my humble endeavours will not be altogether in vain, but beneficial to the souls of those who hear me." I made inquiry with respect to the good effects of the Bible on the Heathen, who are



This image is a vertical, high-contrast black and white scan. It is divided into two main sections by a thin, dark vertical line. The left section is a light gray, textured surface, possibly representing a book cover or endpaper, with some minor speckling and a faint vertical crease. The right section is a solid, dark black area. The overall appearance is that of a close-up, vertical view of a book's edge or a similar object.



## Poetry.

REFLECTIONS IN SOLITUDE.  
No. II.

The flowers of summer all are blighted now.  
The rich parterre, that lately bloom'd with life,  
And emanated fragrance to the breeze,  
Budless and leafless, like a ruin lies;  
Owning, of former loveliness, no trace.  
The forest bends before the wintry blast,  
Which rushes howling thro' the foliage, brown'd  
And robb'd of verdure, rustling to the blast,  
Which rudely tears, and scatters wide and far,  
The dark green leaves that crown'd the lofty oak,  
The towering monarch of the sylvan scene.  
And, lo! the storm-cloud darkly gathers strength;  
The sea is flying; and the roaring wave  
Begins to lash, in sullen pride, the shore,  
And cast its white foam on the jutting rocks,  
That overhang and frown upon its breast.  
The mingling roar of wind and wave is heard  
Alone—like heaven's artillery, it absorbs  
All other sounds in that terrific one.

And yet I love to hear the warfare rage:  
To mark the whirl of waves—the bursting clouds—  
The rain's fierce patter on my lowly roof,  
Sounds sweeter oft than music ever did  
In halls of splendour, glittering in the blaze  
Of beauty, fashion, all that could combine  
To lead, in mazes of unreal bliss,  
Of thoughtless youth the inexperienced mind.

Here, in this varied view of storm is found,  
In sooth, no fiction; no fantastic scene,  
Plann'd and got up to lead the soul astray,  
Until the pearl of price for e'er is lost;  
And the pure whiteness of the spirit, stain'd  
Beyond the reach of mercy to restore.

Leaves the torn breast, abandoned to despair.  
In this lone hour, amid this raging storm,  
I may not choose but meditate, and give  
My thoughts a form, and inference present  
Of that picture—nay, embody them  
In thick array, as crowd they on my soul.  
I hear a voice! It is the storm that speaks.  
His language all who live must hear and dread.  
'Tis cloth'd with terror, as though lightning gleam'd,  
Threat'ning to kindle that eventful flame  
Destin'd to melt creation into naught,  
And roll the heavens in scrolls of fire away!

It is the indication of His wrath to man,  
Who, born rebellious, dares defiance hurl  
Back on his Maker,—with impotent hand—  
Ah! that crash! methinks the hour is come  
Of retribution, when the vengeance long  
Protracted, bursts, and all is lost and gone!

Now all is still; mild as the evening breeze  
That fans the leaves of summer, and the clouds  
So lately dark, portentous, now have fled;  
And in the bright carolean vault of heaven,  
Of splendour richer than ere shone before,  
A Star of peerless lustre thro' its rays,  
With such transporting sweetness in the soul,  
That Peace is gently planted there, to grow  
And flourish, as it did within the tower  
Of innocence primeval, ere the Fall.

That Star! Oh, who can gaze, nor feel his bosom glow!  
That Star for ever shines, to guide our feet  
Secure along the path, beset with gins  
And snares, of this tempestuous scene of life.  
It shines for all; and all may have its beams  
Reflected sweetly—Ev'n the "darken'd mind"  
May be illum'd, with Hope and Peace divine.  
That fadeless Star!—the Star of Bethlehem.

ANXTON, JR.

## Miscellany.

## LOSS OF THE KENT.

Our readers, says the Religious Intelligencer, no doubt recollect the affecting narrative which was published in many of the papers last Spring, of the loss of the Kent, an East India ship, by fire in the Bay of Biscay. A more particular account, written by an officer on board at the time, has lately been published at Edinburgh, in a small volume. We copy from the London Christian Observer the following notice of this little work.

"The Kent, Captain Henry Cobb, a fine new ship of 1350 tons, bound to Bengal and China, left the Downs on the 19th February, with 20 officers, 344 soldiers, 43 women, and 66 children, belonging to the 31st regiment; with 20 private passengers, and a crew (including officers) of 148 men on board."

"With a fine fresh breeze from the north-east, the stately Kent, in bearing down the channel, speedily passed many a well-known spot on the coast, dear to our remembrance; and on the evening of the 23d, we took our last view of happy England, and entered the wide Atlantic, without the expectation of again seeing land until we reached the shores of India."

"With slight interruptions of bad weather, we continued to make way until the night of Monday the 26th, when we were suddenly arrested in lat. 47 deg. 30 min. long. 10 deg. by a violent gale from the south-west, which gradually increased during the whole of the following morning."

"The activity of the officers and seamen of the Kent appeared to keep ample pace with that of the gale. Our larger sails were speedily taken in, or closely reefed; and about ten o'clock on the morning of the 1st of March, after having struck our top-gallant yards, we were lying to, under a triple-reefed main-top-sail only, with our dead lights in, and with the whole watch of soldiers attached to the life-lines, that were run along the deck for this purpose. The rolling of the ship, which was vastly increased by a dead weight of some hundred tons of shot and shells that formed a part of its lading, became so great about half-past eleven or twelve o'clock, that our main chains were thrown by every lurch considerably under water; and the best cleared articles of furniture in the cabins and the cuddy were dashed about with so much noise

and violence, as to excite the liveliest apprehensions of individual danger.

"It was a little before this period that one of the officers of the ship, with the well-meant intention of ascertaining that all was fast below, descended with two of the sailors into the hold, where they carried with them, for safety, a light in the patent lantern; and seeing that the lamp burned dimly, the officer took the precaution to hand it up to the orlop deck to be trimmed. Having afterwards discovered one of the spirit casks to be adrift, he sent the sailors for some billets of wood to secure it; but the ship in their absence having made a heavy lurch, the officer unfortunately dropped the light; and letting go his hold of the cask in his eagerness to recover the lantern, it suddenly stove, and the spirits communicating with the lamp, the whole place was instantly in a blaze." pp. 4-7.

Every possible effort was instantly made to repress the flames; but this being found impracticable, Captain Cobb directed the lower decks to be scuttled, and the lower ports to be opened, so as to admit a free passage of the waves into the vessel. The immense body of water thus introduced into the hold checked the flames, but the danger of sinking now became imminent; and it seemed doubtful by which of the two instruments of destruction the unhappy company of human beings congregated in the vessel would perish; that they must perish by one or the other, appeared inevitable.

The scene of horror which now presented itself is described as follows by the highly respectable and pious author, whose modesty has prevented his putting his name to his narrative; but if any of our readers in perusing it should be surprised, that, while the merits of various other individuals on this trying occasion are so warmly eulogized, those of Major McGregor, which are known to have been highly praiseworthy, are wholly passed over, and should be inclined to suspect the cause, we take the liberty of informing them that their conjecture is well founded. But to proceed with our extract:

"The upper deck was covered with between six and seven hundred human beings; many of whom, from previous sea-sickness, were forced, on the first alarm, to flee from below in a state of absolute nakedness, and were now running about in quest of husbands, children, or parents. While some were standing in silent resignation, or in stupid insensibility to their impending fate, others were yielding themselves up to the most frantic despair. Some on their knees were earnestly imploring, with significant gesticulations and in noisy supplications, the mercy of Him, whose arm, they exclaimed, was at length out-stretched to smite them; others were to be seen hastily crossing themselves, and performing the various external acts required by their peculiar persuasion; while a number of the older and more stout-hearted soldiers and sailors, sullenly took their seats directly over the magazine, hoping, as they stated, that by means of the explosion, which they every instant expected, a speedier termination might thereby be put to their sufferings. Several of the soldiers' wives and children, who had fled for temporary shelter into the after-cabins on the upper decks, were engaged in prayer and in reading the Scriptures with the ladies, some of whom were enabled, with wonderful self-possession, to offer to others those spiritual consolations, which a firm and intelligent trust in the Redeemer of the world appeared at this awful hour to impart to their own breasts. The dignified deportment of two young ladies, in particular, formed a specimen of natural strength of mind, finely modified by Christian feeling, that failed not to attract the notice and admiration of every one who had an opportunity of witnessing it.

"One young gentleman, of whose promising talents and piety I dare not now make farther mention, having calmly asked me my opinion respecting the state of the ship, I told him that I thought we should be prepared to sleep that night in eternity; and I shall never forget the peculiar fervour with which he replied, as he pressed my hand in his, 'My heart is filled with the peace of God;' adding, 'yet, though I know it is foolish, I dread exceedingly the last struggle.'"

"Amongst the numerous objects that struck my observation at this period, I was much affected with the appearance and conduct of some of the dear children, who, quite unconscious in the cuddy cabins, of the perils that surrounded them, continued to play as usual with their little toys in bed, or to put the most innocent and unseasonable questions to those around them. To some of the older children, who seemed fully alive to the reality of the danger, I whispered, 'Now is the time to put in practice the instructions you used to receive at the Regimental School, and to think of that Saviour of whom you have heard so much: they replied, as the tears ran down their cheeks, 'O, Sir, we are trying to remember them; and we are praying to God.'"

"The passive condition to which we were all reduced, by the total failure of our most strenuous exertion, while it was well calculated, and probably designed to convince us afterwards, that our deliverance was effected, not by our own might or power, but by the Spirit of the Lord, afforded us ample room at the moment for deep and awful reflection, which, it is to be earnestly wished, may have been improved, as well by those who were eventually saved, as by those who perished." pp. 9-12.

It is not often that we have an opportunity of learning from competent sources of information, the moral and spiritual phenomena of a scene like this. Few persons in such a situation could sufficiently calm their minds amidst their individual danger and individual duties, to notice the minute varieties of so terrific a scene. Our author's calmness clearly arose from that source which alone can give true repose in the hour of expected death, an habitual and well-grounded hope of a blessed immortality, through the merits of the Redeemer, accompanied by that "peace with God" which follows upon being "justified by faith," and proved to be solid by the scriptural fruits of a renewed and regenerate heart. Thus supported himself, it was our author's privilege at this solemn hour to have been enabled to warn and comfort others; and we would humbly trust that his pious efforts, and those of others like minded among his fellow-sufferers, may have left a deep and salutary impression on the minds of many—who we could hope of all—who were mercifully permitted to survive the catastrophe.

May the perusal also of these pages call to their recollection, and renew upon their hearts, those holy resolutions of dedicating themselves, should they be spared, to the service of their Almighty Deliverer; which doubtless in some, if not many instances, were formed during those awful moments of suspense. Nor will the narrative be lost upon the public at large, if, while it adds another most impressive illustration to the solemn truth, that "in the midst of life we are in death," it leads its readers seriously to ask, "Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased?"

The experience of Major McGregor on this fearful occasion, corresponds with what we believe is the melancholy testimony of most clergymen and others who are in the habit of visiting the beds of the sick and dying, that the vast majority of mankind live in habits of indifference or practical scepticism, which render them wholly thoughtless or careless respecting eternity.

"I should apprehend that a large majority of those men, whose previous attention has never been fairly and fully directed to the great subject of religion, approach the gates of death, it may be, with solemnity, or with terror, but without any definable or tangible conviction of the fact that, 'after death cometh the judgment.' Several there were, indeed, who vowed in loud and piteous cries, that if the Lord God would spare their lives, they would thenceforward dedicate all their powers to his service; and not a few were heard to exclaim, in the bitterness of remorse, that the judgments of the Most High were justly poured out upon them, for their neglected Sabbaths, and their profligate or profane lives; but the number of those was extremely small, who appeared to dwell either with lively hope or dread on the view of an opening eternity. And as a farther evidence of the truth of this observation, I may mention, that when I afterwards had occasion to mount the mizen shrouds, I there met with a young man, who had brought me a letter of introduction from our excellent friend Dr. G.—, to whom I felt it my duty, while we were rocking on the mast, quietly to propose the great question, 'What must we do to be saved?' and this young gentleman has since informed Mr. P. that though he was at that moment fully persuaded of the certainty of immediate death, yet the subject of eternity, in any form, had not once flashed upon his mind, previously to my conversation." pp. 13, 14.

Most unexpectedly and providentially a small brig was discovered at a distance, which proved to be the Cambria, of 200 tons burden, bound for Vera Cruz, having on board twenty or thirty Cornish miners, and other agents of the Anglo-Mexican Company, commanded by Captain Cook, with a ship's company of only eleven men. The length of time the Kent had been burning, the tremendous sea that was running, the extreme smallness of the Cambria, and the immense number of human beings to be rescued, rendered it very improbable that many could be saved; but by the great exertions and good conduct of all parties, the majority of the crew of the Kent excepted, no less than five hundred and fifty-seven persons escaped. The perilous circumstances which attended the rescue occupy the chief part of the narrative. The women and children were first put into the boats; next followed the various classes of men on board; the officers themselves remaining to the last, and preserving order to a degree not to have been hoped for, but which materially facilitated the perilous operation, and was the means of saving many lives. The rescue of the first boat is thus described:—

"Arrangements having been considerably made by Captain Cobb for placing in the first boat, previous to letting it down, all the ladies, and as many of the soldiers' wives as it could safely contain, they hurriedly wrapt themselves up in whatever articles of clothing could be most conveniently found; and I think about two, or half-past two o'clock, a most mournful procession advanced from the after-cabins to the star-board cuddy-port, outside of which the cutter was suspended. Scarcely a word was uttered—not a scream was heard—even the infants ceased to cry, as if conscious of the unspoken and unspeakable anguish that was at that instant rending the hearts of their parting parents—nor was the silence of voices in any way broken, except in one or two cases, where the ladies plaintively entreated permission to be left behind with their husbands. But on being assured that every moment's delay might occasion the sacrifice of a human life, they successively suffered themselves to be torn from the tender embrace, and with the fortitude which never fails to characterize and adorn their sex on occasions of overwhelming trial, were placed, without a murmur, in the boat, which was immediately lowered into a sea so tempestuous as to leave us only 'to hope against hope' that it should live in it for a single moment. Twice the cry was heard from those on the chains that the boat was swamping. But He who enabled the apostle Peter to walk on the face of the deep, and was graciously attending to the silent but earnest aspirations of those on board, had decreed its safety. The tackle, after considerable difficulty, was unhooked—the boat was dexterously cleared from the ship, and after a while was seen from the poop, battling with the billows;—now raised, in its progress to the brig, like a speck on their summit, and then disappearing for several seconds, as if engulfed 'in the horrid vale' between them. The Cambria having prudently lain to at some distance from the Kent, lest she should be involved in her explosion, or exposed to the fire from our guns, which, being all shot, afterwards went off as the flames successively reached them, the men had a considerable way to row; and the success of this first experiment seeming to be the measure of our future hopes, the movements of this precious boat—incalculably precious, without doubt, to the agonized husbands and fathers immediately connected with it—were watched with intense anxiety by all on board. In the course of twenty minutes, it was seen alongside the 'ark of refuge'; and the first human being that happened to be admitted, out of the vast assemblage that ultimately found shelter there, was the infant son of Major McGregor, a child of only a few weeks old, who was caught from his mother's arms, and lifted into the brig by Mr. Thompson, the fourth mate of the Kent."

"I have been told, by one abundantly capable of judging, that the feelings of oppressive delight, gratitude, and praise, experienced by the married officers and soldiers, on being assured of the safety of their wives and children, so entirely abstracted their minds from their own situation, as to render them for a little while afterwards totally insensible either to the storm that beat upon them, or to the active and gathering volcano that threatened every instant to explode under their feet." pp. 17-20.

[To be concluded next week.]

From the New Hampshire Repository.  
ON THE MISAPPLICATION OF TEXTS OF  
SCRIPTURE IN PROOF OF DOCTRINES  
IN THEOLOGY.

One source of this misapplication is the limited view which is sometimes taken of the Bible. It not unfrequently happens that writers do not sufficiently contemplate the Bible as a whole, or its doctrines as a whole. Such a case does not necessarily imply a natural weakness of mental vision, but a vision narrowed by the situation and circumstances of the man who exercises it. Let any man be so situated that he will habitually come in contact with his opponents in one particular point, and he will of course collect all his forces at that point. But this is not all. The point in controversy will soon assume a prominence in his mind, which it does not present in the Bible. And the sharper the contest is, the more important the subject becomes in his estimation, the more arguments appear in its support, and the stronger is his belief.

So true is this, that the Polemic will frequently tell us with the greatest self-complacency, how much the arguments of his opponent have strengthened his belief. While he studies and weighs them the subject magnifies, till at last it fills his mind and thrusts out every thing else. He is then prepared to find his favourite subject expressed or implied or presupposed almost every where in Scripture. And any text at the turn of his magic wand is transformed into an argument in its support. His mind is so thoroughly imbued with it, and he is so completely persuaded of its everlasting importance, that he deems it impossible that the Bible should mention it merely a few times. He would have it the burden of every prophet and of every apostle,—just as if its credit depended upon the number of times it was asserted in Scripture. This brings me to a second source of misapplication of Scripture texts, viz. a belief that the credibility and authority of a doctrine are proportioned to the frequency with which the Bible asserts it. Hence comes a strong desire to accumulate proof texts, hence too the feeling that all is lost, if a few of these are shown to have no proper relation to the subject, and hence too the resolution to defend the whole body of them to the very last, to identify the defence of the doctrine with the defence of the proper application of every text, which has been brought to support it. It is indeed possible that the comparative importance of a doctrine may be estimated by the frequency of its appearance in the Bible. But most manifestly its credibility admits of no such extension. What God says once is true, and worthy of our highest belief. What he says a thousand times can be no more so. Admitting, for instance, that the first verse of John's Gospel asserts the proper divinity of Christ, and admitting the divine inspiration of John, what difference can it really make with an honest man's belief, whether that doctrine is asserted again in the Bible or not? It is not, however, difficult to discern how we come by this feeling. In ordinary cases our belief depends much on the number of witnesses. For here, there may be some design to deceive, at any rate there is always a liability to mistake. The greater the number therefore, the less is our fear of mistake and danger of deception. But admitting the inspiration of the Bible, fear of mistake or deception then is out of the question. All we need is to be sure that a doctrine is in the Bible—that God has declared it to be true. One might suppose that half a dozen proof texts at most, would be sufficient to satisfy us of this; for he who demands any thing more to settle his belief, than simply evidence that a doctrine is really asserted once in the Bible, virtually calls in question, either the inspiration of the Bible or the veracity of God.

A third source of misapplication of Scripture texts, is a want of proper reverence for the Bible. The Bible is sometimes treated as if it were a mere field for the display of skill and ingenuity, as if it were given only to exercise a man's acuteness of intellect—to see what he can make out of it—how he can bend it to his purposes, and how much he can make his perversions look like truth. In such a case, the unequivocal declarations of Scripture in favour of a doctrine are passed by or slightly touched, while some far-fetched analogy, or mere verbal resemblance is made its main support. There is an ambition to set an old doctrine on a new basis, or at least to add a new stone to its foundation. And to effect this object, it is not so much a business to inquire what is the meaning of the sacred writers, as what can be eked out of their language. Were it the main, the only object of the inquirer to discover the simple meaning of the sacred writers, misapplication of Scripture would soon cease; but while the object is merely to display intellect or ingenuity, or to carry a favourite point, the true meaning of Scripture must often fall a sacrifice. While, moreover, a feeling of dissatisfaction remains after a few pertinent texts have settled what is truth, more texts of course are called for, and more will be had,—if they cannot be had in one way, they must be had in another way, for they must and will be had. It may be asked, perhaps, where is the harm of misapplying Scripture in this way? The doctrines which they are brought to support are established. To whom or what then does it work injury? I answer, it is treating the Bible improperly, and hazarding its authority. Its tendency is to cast doubt and uncertainty upon the whole of it; to set us aloft upon the wide sea of conjecture. It brings discredit upon those very doctrines which it is intended to confirm.

For where such an effort is made to appropriate every thing to the support of a doctrine, we begin to suspect that there is some lurking uncertainty in the case,—the very effort to collect a hundred witnesses, leads to the suspicion that a less number is deemed unworthy of full credit, or that their testimony is very indirect, or very obscure. Besides, such a mass of texts is accumulated for no useful purpose. For even granting

that a man is sometimes convinced, or borne down by a heterogeneous mass of reasons, he owes his conviction rather to weakness than to his reason. And when discovers this, it will be likely to create antipathy to the doctrine. It is not at all unlikely, that no inconsiderable part of present day, owes its support to this sceptical turn of mind begins to examine for himself, resolves to take no one's opinion as his creed. He commences his inquiry, and finds weakness where he expected strength. He finds frequent perversion, least misapplication of Scripture. He feels disposed to commence the work tearing away and tearing away. His feet become enlisted against the doctrines which he has so weak a rampart thrown about him. He is ready to consider every part as weak. The impassioned feelings of zeal lead him to overlook the real support which the doctrines rest. Had these been forth to his view, prominent and alone, results would have been different. He would have fallen on them at the very onset of his inquiry, and in all probability be satisfied and confirmed in his belief.

It is to be deeply regretted that the books of theology, of great value in many respects, err frequently in the application of Scripture so frequently as to alarm the simple student of Scripture, and to lead the doubter to scoff at the whole system which they advocate. We induce the hope that a better day is approaching, when the Bible will be more studied, better understood, and applied with more discretion and judgment, to the establishment of doctrine.

## REMARKABLE IMPUTESCENCY.

It is stated in the Plymouth (Eng.) Gazette, that an extraordinary instance of imputescency was recently discovered in pairing some of the vaults of St. Martin's church in that city. On opening a lead coffin, wherein were deposited, at ye ago, the remains of the Rev. Mr. H., rector of the parish, the body was found perfect as when first deposited in the tomb, the flesh yielding to the touch, and retaining its smoothness when the finger was moved; a napkin wrapped round the head and the shroud covering the corpse, were white and unimpaired, as if they had come from a draper's shop.

## Advertisements.

## THE

## Latter Day Luminary.

EDITED BY THE

REV. OBADIAH B. BROWN,

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## CONTENTS FOR SEPTEMBER.

## COMMUNICATIONS.

Rev. Richard Furman, D. D. Religious Correspondence. Faith, Rules, or is it Practical and Experimental Religion? Circumcision. The Sweep and the Tossing stones.

## MISCELLANEOUS.

Burmah. English Palestine Mission. Letter from Mr. Wolf. Deliverance of Messrs. T. and Bennett from the Cannibals of New Zealand.

Anecdote of Dr. Thomas. The Lady of the Officer. Doctrines of Grace. Answer of a French Officer. Know Thyself.

## OBITUARY.—Thomas Baldwin.

## ACCOUNTS.

Treasurer of the Convention. Agent of Convention. Treasurer of the Columbian College.

## POETRY.—Gospel Worship.

Agents and subscribers who are indebted for former volumes are requested to transmit amount by mail, in letters addressed to the publisher, without delay.

## MEDICAL DEPARTMENT.

## COLUMBIAN COLLEGE.

THE LECTURES will commence on first Monday in November, by  
Dr. SEWALL, on Anatomy and Physiology.  
Dr. STANBROOK, on Surgery.  
Dr. HENDERSON, on Theory and Practice of Medicine.  
Dr. WORTHINGTON, on Materia Medica.  
Dr. CURTIS, on Chemistry.  
Dr. F. MAY, on Obstetrics.  
Clinical Practice and Operative Surgery, in the wards of the Washington Asylum.

THOS. HENDERSON, M. D. Lecturer.

## Circular.

Notices, September 1st, 1878.

On the first day of November next, the designed contemplate establishing a mission in New Orleans, for the exclusive purpose of conducting a commission business.

The business now conducted by JAMES B. ARMS & Co. in this place, will be continued after the first day of December next, by Daniel Perkins, under the firm of PERKINS, RICHARDS, & Co.

Our A. H. Buckholts will remain here a few months for the purpose of closing our present concern.

We solicit a continuance of the patronage which we have heretofore so generously bestowed in this place, and in New Orleans.

Respectfully yours,  
RICHARDS & BUCKHOLTS

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every succeeding insertion, 25 cents.

For the Columbian Star,  
LUTHER TO MELANCTHON,  
NO. V.

DEAR M.  
I am strongly persuaded that you  
and Mr. T. is a day-dream  
of things that are two kinds  
of things, one of which was possessed  
by him, and binding on all his  
followers, the other derived from Christ,  
and only on his people. He has y  
the same things which are  
the precepts of the law, are  
the grace of the Gospel. He  
neglected the import of that m  
of an illustrious divine—

He dreams that Adam, in innoc  
a natural man; and therefore  
never to perform spiritual duties  
to learn that "The natural  
man is not the things of the  
world," is not a man possessed of  
the grace of God, as was Adam; but  
a natural accomplishment, as were  
of the world, the philosophers  
of Rome, to whom the things of  
the world were natural.

He dreams that sinners are both  
morally unable to believe in  
the Gospel, and that he conceives that the Scrip  
tures present them as both 'unable and unwilling'  
to come to him for life. He has y  
these two kinds of inability  
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